

RELIGIOUS INTELLIGENCER.

"BEHOLD I BRING YOU GOOD TIDINGS OF GREAT JOY."

No. 6.

NEW-HAVEN, JULY 10, 1819.

Vol. IV.

MISSIONARY STATIONS.

GEOGRAPHICAL LIST OF PROTESTANT MISSIONARY STATIONS THROUGHOUT THE WORLD.

(Continued from page 67.)

WEST INDIES.

Various Societies are taking their share in labouring for the good of the Negroes in this division of our Survey. The United Brethren and Wesleyan Methodists entered first into the field and have made the most extended exertions. The Brethren have now upwards of 23,000 Negroes in their Society; and the Wesleyan Methodists more than 19,000.

Much opposition has been made, in various Islands, to the instruction of the Slaves; but in the conviction of its ultimate advantage, even to the temporal interests of the Owners, appears to be increasing.

In surveying the Stations, under each Society, in this Division, we have followed the natural course of the Islands, from Trinidad Northward.

BAPTIST MISSIONARY SOCIETY.

JAMAICA.

James Coultart, Christopher Kitching, Thomas Godden.

CHURCH MISSIONARY SOCIETY.

TOBAGO

A Sunday School has been established in this Island, by Lieut. Robert Lugger; who was furnished with School-books by the Society.

BARBADOES.

Correspondent of the Society:
Lieutenant Robert Lugger, R. A.

Lieut. Lugger has greatly exerted himself in the establishment of Schools.

ANTIGUA.

Four Stations:

Bethesda, Hope, English Harbour, and Falmouth

Superintendent of Schools,
Charles Thwaite's.

Resident Teacher at Bethesda,
William Anderson.

There are now five schools, containing 841 children, chiefly supported by the Society.

Many instances occur, of the good effect produced by these Schools.

CONVERSION OF NEGRO SLAVE SOCIETY.

ANTIGUA.

James Curtin, *Missionary.*
Thomas Croote, *Schoolmaster.*

NEVIS.

Missionary:
D. G. Davis.

JAMAICA.

Missionaries:

James Dawn, John Macintyre,
John Stainsby.

The General Assembly of the Island allow from £100 to £209 Currency, per annum, to the support of Clergymen sent out by the Society.

LONDON MISSIONARY SOCIETY.

TRINIDAD.

Thomas Adam, James Mercer.

Mr. Adam, in a journey into the Interior, visited a number of Negroes, formerly slaves in America, but taken prisoners by the British in the last war. They are emancipated and have formed ten or twelve villages.

UNITED BRETHERN.

BARBADOES.—1765.

J. Nicholas Gansen, J. A. Kaltofen.

The Brethren's Settlement is Sharon, near Bridgetown. From 1765 to 1817, they baptized 330 Adults and 150 Children. There have been 158 admitted to the Lord's Supper. The Congregation of Christian Negroes amounts to 214; of whom 68 are communicants: 36 New People are under instruction.

ANTIGUA.—1756.

Missionaries:

Richter, Stobwasser, Newby, Taylor, and Ellis.

The brethren Taylor and Ellis arrived with their wives, on the 16th of April.

The Settlements are Four: *St. John's, Gracebay, Gracehill, and Newfield.*

ST. CHRISTOPHER'S.—1774.

J. G. Procop, J. Johansen.

The Settlement is at Basseterre, on Cayenne Estate. About 2000 Negroes are under the brethren's care.

DANISH ISLANDS.—1732.

Missionaries:

Glockner, Hohe, Hoyer, Huenerbien, Jessen, Jung, Lehmann, Maehr, Petersen, Sparmeyer, Shaefer, Schaerf, Sievers, and Weid.

In these Islands more than 12,000 Negroes are under the Brethren's care.

JAMAICA.—1754.

John Becker, James Light, Thomas Ward.

The Brethren have two settlements in Elizabeth Parish; one at Westmoreland Parish; and one at Irvine, near Montego Bay.

WESLEYAN MISSIONS.

TRINIDAD --1788.

Samuel P. Woolley.

TOBAGO.

Jonathan Raynar.

The Chapel is generally filled. The instruction of the slaves is freely admitted on some Estates.

Members (in 1817,) Whites, 10 : Blacks, 140.

GRENADA.--1788.

William Shrewsbury, William Goy.

Unity and love prevail among the Members. They are growing in grace.

Members---Whites, 1 : Blacks, 195.

ST. VINCENT'S.--1817.

John Mortier, Samuel Brown, William Ames.

Members---Whites, 10 : Blacks, 2585.

BARBADOES.

Moses Raynar.

There had been no Missionary here for three years. A Sunday School of 100 Children is established.

Members---Whites, 10 : Blacks, 12.

DOMINICA.--1788.

David Jones.

Members---Whites, 4 : Blacks, 633.

ANTIGUA.--1786.

William White, Joseph Maddock.

Appointed to this Station : Thoms Pennock.

The congregations are generally large and attentive. In St. John's Sunday School there are about 300 Children.

The Negroes, often at a loss for words to express the feelings of their hearts, break out in such language as this: Oh, Massa! me no have tongue to praise He, for He mercy to poor sinner."

Members--Whites, 24: Blacks, 3501.

NEVIS.--1788.

John Dace

Appointed to this station : John Marshall.

Members.--Whites 18 : Blacks, 977.

ST. CHRISTOPHER'S.--1774.

William Gilgrass, Joseph Chapman.

Appointed to this station : John Hirst.

This Mission prospers, in some places, abundantly; in others, owing, in a great measure, to the want of more Labourers, it is otherwise.

Members. --Whites, 30 : Blacks, 2179.

EUSTATIUS.

Patrick French.

Members --Whites, 8. Blacks, 274.

ST. BARTHOLOMEW'S.--1788.

Daniel Hillier.

Members---Whites, 14 : Blacks, 447.

ANGUILLA.

A Missionary is to be appointed.

Members---Whites, 9 : Blacks, 160.

VIRGIN ISLANDS. --1788.

James Whitworth, George Jackson, John Colmer.

Members---Whites, 64 : Blacks, 1679.

HAYTI.

This ancient name of this noble Island, long called St. Domingo, has been revived by its present Inhabitants.

Port au Prince.

John Brown, sen. James Catts.

This Town is in that part of the Island which was under the authority of the late President Petion, who afforded the most ample protection and favour to the Missionaries, and which his successor, President Boyer, continues.

Many persons from the country visit the missionaries, and ask their opinion of their rosaries and crucifixes. This has opened the way to the mountains; where the missionaries have preached, in various places. The labours of the missionaries are increasing, and their prospects brightening.

Cape Henry.

W. W. Harvey, another missionary, is about to sail for this Station, which is under the authority of King Henry.

JAMAICA.—1789.

Stations and Missionaries.

Kingston. G. Johnstone.

Spanish Town. W. Binning.

Morant Bay. W. Ratcliffe.

Grateful Hill. James Underhill.

Falmouth, and Montego Bay, John Shipman, John Hudson.

Port Antonio. James Horne.

Appointed for this Station :

Obadiah Adams, and Joseph Hartley.

Every Station is prospering. There is a prospect of rendering the means of Instruction and Salvation more adequate to the wants of the numerous Negroes of this important Island.

Some of the Negroes are so earnest in attending on the Worship of God, that they come from ten to sixteen miles, early on a Sunday morning, to pray, as they term it, to the "Great Massa."

Places are ready for additional Labourers: the people pray for their arrival: and the Ruling Authorities are disposed, it is stated, to countenance suitable Instructors.

Members---Whites 32: Blacks, 4842.

The increase of the year is 627.

BAHAMAS---1788.

Stations and Missionaries :

New Providence. Roger Moore.

Eleuthera. John Turtle.

Barbour Island. W. Wilson.

Appointed to Abaco---John Davies.

Members---Whites, 539: Blacks, 517.

BERMUDA---1788.

William Sutcliffe.

There is an appearance of persecution here As it is unprovoked, the Missionaries take it as a good omen.

Members---Whites, 26: Blacks, 63.

(To be concluded.)

POLYNESIA.

NARRATIVE OF THE MISSION TO THE SOUTH SEA ISLANDS.

The remarkable success which has attended the mission to these Islands, affords ample encouragement to the friends of Zion to persevere in the great work they have undertaken, of evangelizing the world. About twenty years ago a mission was commenced to the Islands in the South Sea; probably with less faith and fewer prayers, in proportion to the magnitude of the object, than are now employed to evangelize the world: yet what hath God wrought? We have seen his promise fulfilled—Verily a nation has been born in a day. The idol gods of nine of these Islands have been thrown to the moles and the bats, and thousands have acknowledged Jehovah as the True God, and Jesus Christ as their only Saviour. There are 67 places of worship at Otaheite, and 20 at Eimeo; and there are now 5000 people reading in their own tongue the wonderful works of God. These remarkable events have excited an interest in the breast of every Christian, and they will trace with pleasure in the following Narrative the way by which God hath brought those benighted heathen out of darkness into his marvellous light.

On the 28th of July, 1796, THIRTY Missionaries were designated to the work of planting the Gospel in the

Islands of the South Pacific Ocean.—One only excepted, they embarked on the 10th of August, on board the ship Duff, commanded by Captain James Wilson. In March 1797, Eighteen landed at Otaheite; Ten at Tongataboo, in the following month; and One at Santa Christina, one of the Marquesas, in the succeeding June.

The Mission at the Marquesas terminated in 1798, and that at Tongataboo in 1800; but the Mission to Otaheite has been attended with more auspicious results.

In December, 1798, the Duff was again despatched, under the command of Captain Thomas Robson, in order to reinforce the Missions. Twenty-nine Missionaries, ten of whom were married, embarked, with this view: but it pleased Divine Providence to frustrate this attempt, the Duff being captured by a French Privateer.

The intelligence of the Duff's capture was soon followed by the still more afflictive intelligence, that, in consequence of alarming disturbances at Otaheite, Eleven of the Missionaries had quitted the island, and taken refuge in New South Wales.

After the receipt of the news of these distressing events, the Directors resolved that the Missionaries should be visited; and Captain William Wilson, who had been chief mate of the Duff, in the first Missionary Voyage, being about to sail to Port Jackson as Commander of the Royal Admiral, kindly undertook this service. Twelve additional Missionaries were embarked on board this vessel.

The Royal Admiral sailed from England in May 1800, and arrived at Otaheite in the beginning of July in the following year. The new Missionaries were cordially welcomed, not only by their brethren, but by the Chiefs and the People. During the year 1800, the Missionaries, though not able as yet to preach to the people, had endeavoured incidentally, to convey a knowledge of Christianity to individuals. The internal state of the Mission was highly encouraging. All the Missionaries which on this occa-

sion joined their brethren in the South Seas, being EIGHT in number,* were stationed at Otaheite.

In 1802, an insurrection broke out in Otaheite, and produced great peril to the Missionaries. Prior to the breaking out of the rebellion, the Missionaries had made the circuit of the Island, and preached the Gospel in every district of it.

In the beginning of 1803, tranquility was completely restored. The Missionaries, who were now able to pursue their labours without interruption, made another circuit round Otaheite, preaching to thousands of the Natives, some of whom gave them an attentive hearing, but the greater part treated their message with levity and disregard.

During the years 1804 and 1805, the Missionaries continued, under every discouragement, to preach the Gospel in different parts of the island. After seven years' labour, one of them wrote to the Directors:—"Instructions continue to be given to the inhabitants of Otaheite in the things of God; but apparently, none are savingly profited by them. They seem to remain gross idolaters; enemies to God by wicked works; without God, without Christ, and without hope: yet it must be confessed, that very many of them have obtained a considerable, though as yet unsanctified, knowledge of the doctrines of Christianity." Upon which the Directors of that period thus observed—"We cannot but hope, that where a number of poor Heathens, born and educated in total ignorance of God and of his Son Jesus Christ our Saviour, 'obtain a considerable knowledge of the doctrines of Christianity,' the seed of life may be considered as already sown, and a just expectation indulged, that the harvest will one day bless the eyes of the Labourers and of the Society." To what a delightful extent these anticipations have since been realized, will appear from the sequel of this Narrative.

*Of the original number, one was left sick at Portsmouth, one died at Port Jackson, another abandoned the Mission, and a third returned in the Royal Admiral.

The Missionaries having made considerable proficiency in their knowledge of the language, proceeded to form a regular Vocabulary, and were able to collect upward of TWO THOUSAND words.

During the year 1806, they persevered in their labours to instruct the Natives in the knowledge of Christianity; but met with much opposition, and thus wrote to the Directors:—"Some shew great contempt and ill-will: they treat our religion with scorn; and neglect no opportunity of charging us with being the causes of their diseases and misery. But it is evident that they frequently do this against the clear convictions of their consciences, the judgments of many of them being informed to a great degree; and this, we are assured, causes more uneasiness to them than they are willing we should know."

For a considerable time, the Missionaries had assiduously applied themselves to the instruction of the Native Children and Youth, but under many and great discouragements. Having resorted to some new plans, in order to secure the regular attendance and application of the Scholars, they were this year able to report, that some of them had made a favourable progress in religious knowledge, and that the principles of Christianity were even become familiar to them. This encouragement stimulated the Missionaries to adopt further measures for diffusing Christian instruction among the Native Youth; and with this view, they composed and translated into the Tahitian language, a Catechism, well adapted for that purpose.

An occasional intercourse had been maintained between the Missionaries at Otaheite, and those who had retired to Port Jackson; and particularly with the Rev. Samuel Marsden, Chaplain to the Colony, who had at this time rendered very important services to the South Sea Mission, and since that period has laid the Society under still weightier obligations to him, by his zealous and disinterested attention to its concerns. Nor ought the kindness

and assistance which the Government at home, and its successive representatives* in New South Wales, together with Sir Joseph Banks, have rendered to this Mission, to be passed over without an expression of grateful acknowledgment.

The year 1808 commenced in peace; but, in the autumn, civil war broke out between King Pomare and a party of his subjects who wished to deprive him of his authority: in consequence of which, the married, and three of the single Brethren, were conveyed to Huaheine, in the Brig *Perseverance*, which at that time seasonably touched at Oiaheite. The remaining four continued with Pomare, but were soon obliged to remove to Eimeo, in consequence of his defeat by the insurgents, the rebels having burnt the houses of the Missionaries, destroyed their gardens and plantations, and seized their cattle and all the Society's property which could not be got on board the *Perseverance*. Three of the Missionaries from Eimeo afterwards joined their Brethren in Huaheine, leaving Mr. Nott only with Pomare. The reception of the Missionaries by the Chiefs and people of Huaheine was of such a friendly nature as to induce them to pursue their labours; and Messrs. Henry and Davies accordingly made a tour round the Island, preaching at every convenient opportunity.

In consequence of the above mentioned calamitous events, and there being no prospect of Pomare being reinstated in his authority, together with the probability, that, in case of his restoration, many sanguinary conflicts must precede the final establishment of tranquillity, the Missionaries determined to embrace the first opportunity that presented itself for their temporary removal.

On the 17th October, 1809, the Brig *Hibernia*, Capt. Campbell, and the *Venus* Schooner, arrived at Huaheine, and brought intelligence that Pomare,

* Governors Philip, Hunter, King, Bligh, and Macquarrie.

who had made many attempts to subdue the insurgents, was still unsuccessful in his efforts to regain the sovereignty. The Missionaries, therefore, in pursuance of their former determination, having agreed with Capt. Campbell for a passage to Port Jackson, by way of the Fejee Islands, sailed from Huaheine on the 26th October, except Mr. Hayward and Mr. Nott, who, committing themselves to the especial care of Divine Providence, resolved to remain at Huaheine, and wait the issue of the present troubles.

The Missionaries (except Mr. Warner, who had lately joined the Mission in a medical capacity, and availed himself of an opportunity of going to India) arrived safe at Sydney, on Feb. 17th, 1810, and were kindly received by Governor Macquarrie; who promised them the privilege of Settlers, and recommended that some of them should undertake the instruction of Youth. The Rev. Mr. Marsden soon after returned from England; and, by his active and benevolent exertions, provided for the comfortable accommodation of the married Brethren; who, as well as the single ones, were put in a way of supporting themselves in useful and respectable situations.

To Mr. Marsden's earnest and animating exhortations, it is to be attributed, we believe, under the blessing of God, that the Mission was renewed. The Narrative proceeds:—

The Missionaries had not remained there long before several of them felt a desire to resume their labours in the South Sea Islands. Pomare wrote to them Letters, expressing the deepest sorrow at their removal, and affectionately intreating them to come back. Accordingly, in the autumn of 1811, five of the Missionaries successively embarked for the Islands, and rejoined their Brethren in Eimeo.

After their return, the King manifested the sincerity of his professions by the evident partiality which he shewed for the Missionaries. He seemed never happy but when in their company; became more and more inquisitive; and extended his inquiries to important points of Christianity, in

the knowledge of which he made a very encouraging progress.

In the following summer the hearts of the Missionaries were gladdened, by what they were induced to consider as the conversion of the King to the Christian Faith.

The encouragement afforded to them by the professions and behaviour of Pomare, was much increased by their perceiving in several other of the Natives what they were disposed to regard as satisfactory evidence of a real change of heart.

During the years 1813 and 1814, the fruits of the Divine Blessing on the labours of the Missionaries at Eimeo became more and more conspicuous; so that, in the April of the latter year, they were able to report to the Directors, that the number of those who had renounced their idols, and desired to be considered as worshippers of Jehovah amounted to FIFTY; that they were, in general, regular in their attendance on the means of instruction; that they were in the habit of retiring for secret devotion; that many of them prayed in their families, and asked a blessing on their food; that they strictly observed the Sabbath; that they associated for devotional purposes; and that there was an evident improvement in their moral conduct. The real conversion of some appeared to be evinced by their loving the good ways which they once hated, and hating the evil ways which they once loved; by their desire to have their sins pardoned and their hearts renewed, and by their being sensible of the necessity of Divine influence to effect this renovation.

This account relates to the state of things in Eimeo, where the Missionaries still continued to reside, as Pomare had not yet recovered the exercise of his authority in Otaheite.

Messrs. Hayward and Nott had made a voyage to Huaheine, Raiatea, and Taha, and preached to the Natives wherever they could collect them together, and were greatly pleased with their steady and fixed attention. "The gods," Mr. Nott wrote, "have

fallen into great disrepute, and the people scruple not to call them 'bad spirits'—'foolish spirits,' while they acknowledge JEHOVAH to be the 'Good Spirit.'"

The foregoing narrative, brings the state of the Mission down to the end of the year 1814. The great changes that have taken place since that period have already been given in our two last volumes.

BAPTIST MISSION.

SERAMPORE.

From Mr. Ward to Dr. Ryland, dated Serampore, September 4, 1818.

I send you on the other side one of Kristno's journals. He is at present here: he came down for the restoration of his health, and has preached here with great acceptance. But, till the Spirit is poured out from on high, all our efforts are vain as it respects fruit. Oh! my dear Sir, what shall we do, unless this blessing be soon poured out? Our Christian Hindoos are dwarfs; our hearers sleep, or go away unmoved by the most awakening discourses. The labourers are few, and poor and weak; but, if refreshed by this living water, each one would become a Samson.

Either we have not hit the chord which touches the heart of a Hindoo, or it is our jargon, or something or other is amiss. Powerful impressions, as in David Brainerd's congregations, we have never seen.

Cannot you English Christians help us more, not by money; but cannot you pray more, pray more fervently for this one blessing—the outpouring of the Spirit's influence. Human strength of body in this country is as the strength of a child; and labour here is indeed labour, and therefore, "labour in vain" here means much more than in a cold climate. Still the chief ground of grief is, that myriads, like blades of grass, are perishing. Oh! my dear Sir, let the people of England listen to this loud call, the groans of perishing millions, and let them try what fervent inwrought prayer can do. Yours, in the best relation,

W. WARD.

Shree Krishna-pal humbly writes :

Through the grace of God the Father, and of our Lord Jesus Christ, the writer is in a state of health and peace. More particularly, in two days we arrived at Bulurapore, where we put up at the office of the tax-gatherer, and proclaimed the glad tidings of the death of our Lord Jesus Christ. Very many persons heard the word. Secondly, we then proceeded to Kachunpore, where we saw that the people had set up three images, Chamar-Kalee, Lukshme, and Peirasur. Here we read the divine word, and prayed in the name of Christ, when all the people of the village abandoned the gods, and cried out, "Let us break down these places of the gods, that the gods may never come into this place again." Agreeably to these words, they broke down with their feet these places of the gods. After this, we arrived at Dinagepore. A few days afterwards, we crossed the river Atrance, where, at the Varoone festival, crowds of people assembled; and here Nidhiram and Pudmulochun assisted me in publishing the good news of our Lord Jesus Christ's death, and in distributing many tracts. While thus employed, I met with Goluk-Mukooyya, a brahmun, who said, "O brother, I do not serve the gods! Brumha God, let him be blessed: I serve him." I replied, "O brahmun, God hears not the prayers of sinners; but they who through the atoning death of our Lord Jesus Christ pray, their words he hears. For except the justice and love of God can embrace each other, sinners cannot be saved; but in the death of Christ these two are united: on which account, God has appointed Jesus Christ to the work of a Saviour. Therefore, they who have laid hold of the death of Christ, by faith are saved." He then said, "I have an elder brother, if you can visit him at Raneegunj, he will be glad to see you." We assured him that we would visit them on Lord's-day. We accordingly went, and I read from the third of John the account of the new

birth. He, hearing, remained in silence, but convinced, and at length promised that he would go to the Sahib at Dinagepore, and hear from him these words.

We next proceeded to Shikmured fair, and, on the first day, arrived at Sadamuhul, and staid there three days, during which time I held meetings for prayer and worship, and visited the brethren and sisters from house to house, teaching them the doctrines of the gospel. We then went forward to the fair, where I proclaimed the glad tidings, and gave away tracts. On the 29th of April, we left Dinagepore, and came to Katavave, where I made known our message, reading the first of John. All the villages were assembled, and they asked us what they should do with their gods. I told them to believe in the atoning death of Christ, and they would obtain salvation. They then requested that I would give them some instructions from the holy book, and leave them in writing. I then wrote some passages from the twelfth of the Romans, "Brethren, I beseech you, by the mercies of God, that ye present your bodies a living sacrifice to God, which is your reasonable service," &c. "Whosoever believes in the atoning death of our Lord Jesus Christ, upon him the gods can have no power, but he shall obtain salvation." I added, "They into whose hands these instructions shall fall, after reading them, must copy and send them to the three next villages, or stand charged with guilt in the world to come, of the ruin of all those souls."

May 11, 1818.

BRITISH AND FOREIGN BIBLE SOCIETY.

Fifteenth Anniversary.

From a Liverpool paper of May 15.

Tuesday week the anniversary meeting of *The British and Foreign Bible Society*, was held in Freemason's Hall, London. There were two thousand persons present. At 12 o'clock, the Right Hon. Lord Teignmouth took the chair, when the Report was read.

It detailed the progress of the Bible Societies in the different countries on the continent, and in the Indies, &c.; stated the number of Bibles issued at cost and reduced prices, from the 31st March, 1818, to the same period in 1819, was 123,247 Bibles, and 136,784 Testaments; making in the whole, 260,031 copies, being an increase beyond the issues of the preceding year of 65,930 Bibles and Testaments; making, with those issued at the expense of this Society, from various presses upon the continent, a total of more than two million three hundred thousand. Professor Kieffier from Paris, presented himself to the meeting, and, through the medium of an able address, which was read by the Rev. D. Wilson, informed the meeting, that the government of France had promised their utmost support to the Bible Societies in that country. It is then stated, that 9000 copies of the New-Testament, printed in the Turkish language, from the royal press in France, had been sent to Turkey. (Loud applause.) Three of those Testaments, which were exceedingly well printed and bound, and bearing the Royal Arms of France, were then presented to the meeting by the Professor, who, aided by the advice of Baron Sylvestre de Sacy, had inspected the edition. The Duke of Gloucester then moved the thanks of the meeting to the Chairman, who made a suitable reply. The meeting shortly after broke up.

GENERAL ASSOCIATION OF CONNECTICUT.

The General Association of Connecticut held their Anniversary Meeting at Lyme, during the 2d week in June. We shall soon give the Report of their proceedings at length; at present we make a few extracts.

The aspects of divine providence, however, which beam light, strength, and comfort upon the church within our limits, are to be noticed with gratitude. Among these, is the *monthly concert of prayer*. These seasons of fellowship, and united aspirations of devout souls for the prosperity of Zion,

are observed in most of our churches. In many of them, collections are made to promote, by appropriate means, the pre-eminent object for which the prayers are offered; and we call on the churches to persevere in this primary duty—for these things are good and acceptable with him, whose counsel shall stand, and who will do all his pleasure.

The *sabbath schools* are generally introduced into our congregations, and we conceive them to be a wonderful method, which divine providence opens for the promotion of the glory of his name—in sowing the seeds of divine truth in the young and tender mind, and calling forth his praises from the lips of the rising generation.

The school for the instruction of the *heathen youth at Cornwall*, is increasing in its numbers, means, and respectability; and gives, in its infant state, great promise of distinguished good to the natives of this, and other countries, and to the Islands of the sea—in communicating to those benighted nations the glorious gospel of the blessed God, in a language which they can understand. This institution, under his favour who has the promise of the heathen for his inheritance, we trust will be the channel of conveying the blessings of the Redeemer's kingdom to thousands and to millions, who otherwise would walk in darkness.

The *Asylum for the instruction of the deaf and dumb*, is distinguished with tokens of divine favour. The attempts to communicate to the pupils moral and religious truths of the most abstract nature, are attended with encouraging and unexpected success. The hope is cherished, that the influences of divine grace have reached some of their hearts. One has made a profession of religion, and united with the church at Hartford.

In this connection we advert, with unqualified approbation, to the *Connecticut Education Society*, by whose exertions, nearly thirty young men, of promising talents and piety, have been enabled, during the past year, to pursue their studies at our principal literary in-

stitution; and we have only to regret that the prospects of this society, with a sphere of usefulness continually enlarging, should be darkened by the want of efficient pecuniary patronage. When we reflect on the urgent and increasing demand for piety and talents in the service of the church—the impossibility of meeting this demand, without a new and more vigorous system of exertions—the success which has thus far attended these exertions—the lustre which has been shed on the cause of religion and letters, by many who were raised from indigence by the hand of charity—the necessary effect on our principal literary institution, from adding to the weight of talents and influence on the side of vital religion—the ardent desires of these youth to become qualified for the service of the Saviour, and their peculiar preparation, by their habits of life, for the hardships and privations which await them in the work of the ministry;—a combination of the most solemn and weighty motives presses on our churches, and demands their united exertions in this labour of love.

The *Domestic Missionary Society*, have continued their benevolent labours, among the waste places within our borders, with encouraging success—in the establishment of gospel order, and with blessed effects in calling sinners to repentance.

The *Missionary Society of Connecticut*, as the field of labour widens to the west and the south, increases her exertions, and multiplies her faithful labourers, and past success, in this benevolent pursuit, demands the renewed efforts of all who love the prosperity of Zion.

Nor will we omit to notice the general and generous attention which has been given to the increasing of the funds of the *American Bible Society*, by constituting the Pastors of our churches members for life, of that distinguished institution.

The more extensive circulation of religious intelligence, in weekly and monthly publications, and by tract societies, indicates, in the friends of Zi-

on, a prompt and more vigorous attention to whatever may advance the Redeemer's kingdom.

From the reports of the several associations, we learn that, during the past year, God has not left himself without a witness in the effusion of his Holy Spirit; and if the instances are not so numerous as in some former years, yet the work has most evidently been the Lord's, and let the glory be to him, whose is the kingdom. The places which have been especially blessed with revivals, are, *New Fairfield, Haddam, Colchester, East-Hampton, Ashford, Eastford, Westford, Winsted, Middle-Haddam, Stafford, Vernon, Bolton, Trumbull, Thompson, South-East, and Derby*. In these revivals, the Lord continues the earnest of his grace, that, however he may chasten us, still his loving kindness does not fail. The work, in many places, is yet progressing; and calls for united gratitude, and the fervent prayers of those who find it good to draw near to God.

CHEROKEE MISSION.

The following interesting article and letters are communicated by a valued correspondent in Otsego, N. Y.

To the Editor of the Religious Intelligencer.

DEAR SIR,—Having been often refreshed, by good tidings, contained in your invaluable paper, I am induced to make the following communication, hoping it may not prove uninteresting to many of the friends of Zion.

A small number of the inhabitants of the north east part of the Town of Hartwick, and of the south part of the Town of Otsego, N. Y. have, for a considerable time been in the habit of meeting on the first Monday in each month, for prayer: At which time it was not uncommon to read short pieces in the *Religious Intelligencer*. At one of those meetings, in the summer of 1818, a letter was read from one of the Missionaries at Brainerd, in which the wants of the Heathen were affectingly stated, and in a particular manner, their need of clothing, to fit their children to appear with decency in the

Mission School. As this part of the letter was read, it was suggested to the mind of a pious mother—"Cannot we do something towards supplying this want?" It was doubtless from the Holy Spirit. At the close of the meeting the thought was communicated. The tender hearts of the daughters of Zion were prepared to receive it.—With that spirit and life which is peculiar to their sex, they undertook this labour of love; and in a few days furnished about seventy garments suitable for children. These were gratuitously conveyed to New York by one of the members of our meeting—and delivered to the care of Messrs. Dodge & Sayer, agents for the A. B. C. F. D. M.—and by them forwarded to the School in Brainerd, at which place we have since learned that they have arrived in safety, and were a most acceptable gift; not only covering the nakedness of the children, but also encouraging the hearts and strengthening the hands of their Instructors, by assuring them that they are not forgotten by the children of God, but are had in continual remembrance for their work's sake.

This little work of charity was not without effect upon our own hearts.—The Standard of Benevolence was raised in our meeting; and I cannot but add, it was raised by the hands of those FAIR ONES, who appear, at the present day, to have become in a pre-eminent manner co-workers together with God in labours of love and mercy. We were reproved for having so long neglected to imitate the good Centurion, "whose prayers and alms came up together as a memorial before God." We felt that it was not enough to "love in word and in tongue;" that it would avail nothing to say "Lord, Lord," whilst we neglected to do the things which he had commanded.

That we might have a good conscience in this matter, and that our prayers might not be hindered, we associated ourselves together, to bring an offering on the first Monday of every month, and to consecrate it by prayer to the Lord for the spread of

that Gospel which is indeed "Glad Tidings" to perishing sinners. In this work of Christian benevolence we have succeeded beyond our utmost expectations, so that at the close of our fifth meeting our Treasurer acknowledged the receipt of \$47 68.—This is the Lord's doing.—"Not unto us, Not unto us, O Lord, but unto thy name be all the glory."

Should any amongst those who are yet halting in the path of duty be excited by reading this account to go and do likewise, let them be assured that it is not a vain thing to serve the Lord "in deed and in truth," by doing good according to the measure of the gift bestowed upon them. O that all who are called Christians might know from experience that it is more blessed to give than to receive! How soon would the earth be filled with the knowledge of the Lord, and his name be praised in every land, by every tongue, if professing Christians would imitate St. James, and shew their faith by their works.

HARTWICK AND FLY CREEK BENEVOLENT SOC.
Articles of Association adopted at the Monthly Concert for Prayer on the first Monday of February 1819.

Under an affecting sense of the great goodness of Almighty God, in blessing, so remarkably, the humble efforts of creatures, to do good, in the exercise of Christian benevolence; endeavouring to spread the gospel of peace to the destitute and benighted children of want; the readiness and the freeness with which the Holy Spirit gives saving efficacy to all the various means of grace thus brought into use, for the conversion of our fellow sinners; in that it is eminently a day of blessing from on high; a day of strong cries and earnest wrestlings; we do indeed feel it our delightful duty and happy privilege to become the almoners of the bounty of Heaven in proclaiming liberty to wretched captives, and rest to the weary and heavy laden pilgrims of the earth. And that we may act in concert, in the gift of our charities, we adopt the following Articles of Association.

1. We will be known and distinguished by the name and style of "The Hartwick and Fly Creek Benevolent Society."
2. The object of the Society shall be to aid in the cause of missions, and other benevolent objects, as duty may appear to direct, from time to time.
3. Having a remembrance of the widow's two mites, and the cup of cold water, it is agreed, that any person, signing the articles, and pay-

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ing at the monthly prayer meetings any sum not less than three cents, shall be considered a member of the Society; and all larger donations, if bestowed with right motives, will also be considered as lent unto the Lord.

4 The concerns of the Society, shall be managed by a President, Vice President, Secretary, Treasurer, and Five Directors, to be annually elected, on the first Monday in February; said Officers shall perform their duties gratuitously.

5 The Treasurer shall render annually, (and oftener if required by the board of Officers, three of whom shall constitute a quorum for transacting common business) a particular statement of the receipts and expenditures or appropriations of the Society, and when necessary, shall be audited by two persons, chosen when found expedient, for that purpose.

6 Any Article of the foregoing may be altered by a vote of the majority at any annual meeting of the Society.

7. All are most respectfully and tenderly invited to this feast of benevolence. Females, to the honour of their sex, are doing wonders in many places, and here we most cordially invite their joint co-operation.

Officers for the ensuing year.

LEVI BEEBE, President.

DANIEL CARR, Vice President.

LINUS NORTH, Secretary.

ALBERT NORTH, Treasurer.

Elder THOMAS LOOMIS,

JOHN DAVIDSON,

SAMUEL CRAFTS,

Elder TIMOTHY SABINS,

CHARLES SMITH,

} Directors.

*Extract of a letter from Rev. D. S. BUTRICK, to Elder Timothy Sabins, dated Brainerd, March 15, 1819 **

Most affectionate Uncle—With gratitude I received your kind letter. My health has generally been good since I saw you. I had a short illness with the rheumatism the last winter. Though separated from my former acquaintance and dear friends, yet God has given me kind and very dear Christian friends in this land, and above all He has granted me most blessed seasons of communion with Himself. Yes, my dear uncle, the blessed Saviour has permitted me to lean on his dear bosom, and thus my trials have been rendered joyful. Very frequently when riding through this waste, howling wilderness, it seems as

* Mr. Butrick, while preparing for the ministry resided for a considerable time at Otsego, in the family of his uncle, Elder Timothy Sabins, where he was much beloved, and has many valuable Christian friends.

if heaven had indeed come down to earth, and as if the wilderness was now budding and blossoming as the rose. O what a dry morsel would all this world be without the presence of the dear Emanuel! and how do those men cheat their own souls, who hug their superfluous wealth, rather than scatter it in heathen lands for the diffusion of the light of life, and eternal bliss among their perishing fellow-creatures. But blessed be the Lord, that there are so few of these characters at the present day. Of late, I have almost thought sometimes that Satan was bound. I am fully convinced of the duty of praying that he may be bound. Until he is confined, he will keep the world in confusion, and by all possible means oppose the work of grace among the heathen. When we consider what immense evil he has done and is still doing—when we look at the millions of heathen he is keeping back from the gospel and leading blindfold down to death—when we see him every where fighting against God, and tormenting his dear children, why should we not pray with all our might that he may be bound. He will, he must be bound, and then we may expect the Gospel to make more rapid strides through the earth than it ever has.

My dear uncle, could I see you, I could tell you many interesting events of the past year, but must leave them now: I hope to write you a long letter soon. Give my love to my dear friends, &c.

Extract of a letter from Rev. DANIEL S. BUTRICK, a missionary at Brainerd, to Mr. Linus North, dated Brainerd, March 15, 1819.

Very dear Brother,

Your very interesting letter arrived in a box of goods, two weeks ago; but as the mail passes through the Nation but once in two weeks, I have delayed answering it till now. We bless our dear Saviour for what he is doing in the Christian and Heathen world.—The effects of Divine Grace are no less apparent in the Churches of

Christ, than in the temples and the wilds of the Heathen. The children of God, though awake to other duties and precious in the sight of their Saviour, have not seen the situation of the Heathen nor their duty towards them as they do now. Now there is not only a solitary Christian here and there, whose heart glows with love to his Divine Master, and for the souls of the Heathen; but the Divine flame is almost everywhere kindling, and the spirit of Brainerd, or rather of his Lord, is exciting millions and millions of sighs, and prayers, and tears, and alms, for the spread of the Gospel among the perishing Heathen; and the Missionary, instead of being an object of pity, is rather the subject of envy. If that hateful passion could exist in a heart fired with love for souls, surely nothing would call it forth quicker than the sight of a band of Missionaries going just behind the blessed Saviour, and the holy company of Apostles and Martyrs of the Lamb, to preach glad tidings of peace and pardon to dear immortals who have for ages been in darkness. And well may the dear lambs of Christ long to do something for the Heathen: for this service is peculiarly pleasing to God our Saviour. He died for them, and charged his friends to tell them of his love, and plead with them to turn from all their miserable wicked ways to God. And if after hearing and knowing this command, we should sit down with indifference, and let the Heathen perish, with what propriety might the Saviour say, "Why call ye me Lord, Lord, and do not the things which I command you." But does it not seem strange that Christians should ever need urging to relinquish earthly enjoyments, or endure hardships for the Saviour, when all their enjoyments and all their hopes, were purchased for them by his blood. No, my dear brother, if we had a thousand lives, and could lay them down at his feet every day for ten thousand years, we should do nothing towards repaying his infinite kindness. And if the salvation of

one individual soul is of such importance, what is that of hundreds of millions? But what does the death of Christ profit those who never heard of him? I do not say that it is impossible for them to be converted and taught the knowledge of Christ by the immediate influence of the Spirit of God. But this evidently is seldom the case. It has pleased God by the foolishness of preaching to save them that believe. Nothing generally, fit for the kingdom of Heaven, is found among the Heathen. The gospel, accompanied by the Spirit of God, is the only instrument of restraining their wild passions and causing them to oppose the torrent of their corruptions. And why should they not enjoy the gospel? Since Christ died for all men and his blood is sufficient to wash away the sins of the whole world, why should it not be allowed to flow through the earth? But if we refuse to preach it, or to assist those who would do it, we set a barrier to the blood of Christ and throw the Heathen to eternal death. And what could we do to make amends for this? We should rob God of his glory—we should rob Christ of his purchase—we should rob the Holy Spirit of his temples—we should rob the Heathen of Heaven, and heap on them all the miseries of the second death. And should we not destroy or at least endanger, our own souls? Let every Christian consider that every individual soul among the Heathen is as precious as his, and let him feel this, and then say if he would not be willing to give the life of his frail polluted body to save a world of dear immortals. I stop this train of thought, my dear brother. I know you feel for the dear Heathen. But our situation is peculiarly trying. Wherever we look our eyes affect our hearts. We see the Heathen world in worse than Egyptian darkness. We see the storm gathering blackness, and peal after peal is sinking them in eternal death. And the few dear souls around us who have been snatched from the jaws of the lion, though they give us unspeak-

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able joy, yet they increase our love for, and, of course, our grief, on account of their friends and nation still in darkness.

Being situated thus, having so constant a view of the immediate wants of the Heathen, great exertions in the Christian world seem small to us, yet we would not but mark with peculiar gratitude the precious gift from Otsego. Not only because we wanted clothes so exactly suitable for the children, but also because they were tokens of the remembrance of our dear Christian friends, and an evidence that those friends were engaged with us in publishing "glad tidings" to the Heathen. Yes, tell those dear sisters by whose kind hands these clothes were provided, that we recognize them as Missionaries to the Heathen. No matter whether they ever see in this world the precious sons and daughters they bring home to glory—no matter whether they are employed by a Board of Commissioners or by the immediate direction of the Saviour, if they are instrumental of spreading the gospel among the Heathen, or if they endeavour by their prayers and alms to do this, they will doubtless be rewarded as Missionaries of Christ at the last day, and perhaps receive a much brighter crown, when the Lord makes up his jewels, than many who are actually engaged among the heathen. But especially we desire their prayers. Even Moses grew weary, and Amalek would have prevailed, had not Aaron and Hur held up his hands,—how much sooner shall we, who have but a drop of benevolence, let go of the poor Heathen if not strengthened by the prayers and tears of the children of God.

[The interesting letter from Rev. Arden Hoyt will appear in our next.]

ADDRESS TO THE LADIES OF CONNECTICUT.

ABOUT four years since, a number of the Ladies in New-Haven, united in the formation of a Society, for the purpose of aiding indigent young men of piety and promising talents, in obtain-

ing an education for the Gospel Ministry. Since its organization, they have been engaged, so far as their limited resources would allow, in rendering assistance to a number of Students in Yale College. Several Branch Societies have been formed in different parts of the State, to aid them in carrying this benevolent design into execution; and have evinced their zeal, by the honourable donations which they have made to the Society. Through the assistance of these associations, and by individual donations, the receipts of the society have considerably increased; but not in proportion to the applications made to them for assistance.—The aid which the society has in this manner received, has exceeded their most sanguine expectations, and has given them abundant cause for gratitude: still they have had to encounter many difficulties, and often to relax their efforts. The money they have received is now expended, and unable to meet their demands, they have been necessitated to anticipate the benevolence of the community, in order to carry the designs of the society into execution. Unless this aid is afforded them, they will be compelled to pursue their designs in a cold and languid manner, or wholly to relinquish them. The number of beneficiaries is continually increasing, and in the proportion have increased the expenses of the Society. A Society embracing the same objects, was organized a few years since at New-Haven, by a number of Gentlemen friendly to such an Institution. As the funds of both these Societies are not sufficient to meet the applications made to them for assistance, we are again compelled to solicit the benevolence of the Female Sex, believing that the call will not be made in vain. It will not be necessary at this time to prove the importance of educating those who are to stand as Heralds of the Cross, proclaiming "glad tidings of great joy to Man." The demands of millions perishing for "lack of knowledge," call upon every one to do his duty. This path is plainly portrayed in the com-

mand of Christ, that "the Gospel should be preached to every creature," and in the command, that all men should "repent and believe;" but *how shall they believe in him of whom they have not heard, and how shall they hear without a preacher!*

As God has made us the humble instruments of advancing his glory, as we still continue the monuments of his sparing mercy and of his redeeming love, as we live upon his bounty, tread his earth, breathe his air, and are enabled to discover the path which leads to immortal life and glory—still illumined by the glorious beams of the Sun of Righteousness, it is incumbent upon us, to exert all those talents which he has entrusted to us, not only in the promotion of our own good, but for the good of others. If Angels desire to look into the conversion of sinners, and if every such event fills heaven with transport and gratulation, what an inestimable blessing ought we to esteem it, that we are permitted to be co-workers with Him in promoting this end? The allotments of life are so various, that all cannot labour in the same manner in accomplishing this desirable object; still, there is no situation so humble as to forbid exertions being made, in order to increase the "treasury of the Lord."

Who that has witnessed the effects produced by the diffusion of the word of life, vice transformed by its benign influence into purity and virtue, joy illumining the countenance dejected by sorrow, the clouds of ignorance dissipated and succeeded by that heavenly wisdom which is from above, and hope radiating with a bright but unfading lustre, the path which leads to immortality, but would willingly lend her exertions to the elevation of those, who are qualified to enjoy these benefits, and by enjoying will be able to appreciate these blessings? Who that remembers that thousands of our countrymen are hastening with the velocity of time, to that country from "whence no traveller returns," living without hope and without God in the world, but must feel her heart glow

with gratitude to that Being, who not only furnishes us with so many temporal blessings, but invites us to partake of that "water of life," which *if we drink we shall never thirst*; and who that enjoys this inestimable blessing, will not willingly exert herself in order to place it in the possession of others?

The time in which we live is auspicious. Christians of every name are uniting in diffusing the word of life, and in bringing those talents into action, which are entrusted to their care. More is now doing to bring forward that glorious era, when the dark places of the earth shall be illumined by the knowledge of the Lord, than at any former period. Sectarian prejudices are rapidly vanishing before the beams of the Sun of righteousness, and the time we think is not far distant, when there shall be but "one faith and one baptism," from the rising to the setting sun. Let no one think that her situation is so humble, her talents so limited, as to forbid exertions. The widow's mite received the approbation of that glorious Being, whose example we are commanded to imitate, and by him was declared to be of more value than the gifts of those who cast in of their abundance. If the benevolence of the community was called into action, and directed in the best manner, like the vision seen by Ezekiel, it would soon become a mighty river. The rain which descends from heaven is composed of separate drops, but when collected in the form of a shower, it clothes the earth with beauty and verdure. Light which emanates from the Sun is composed of separate rays, which alone would hardly be perceptible; but when concentrated, what a flood of splendour is poured upon the remotest parts of the system, of which that luminary is the centre. Could we make those sacrifices which we should never realize; were a small part of the wealth now squandered in the gratification of pride, and the indulgence of luxury, only directed to the accomplishment of these objects, how soon would the "solitary place become glad, and the

desert rejoice and blossom as the rose?"

Many young men of piety and talents, having been informed of the existence of these societies, are now preparing for admission into Yale College, and are fondly looking to us for assistance in the completion of their education. Shall they be told that the funds of the Society are exhausted—that however noble their object, however commendable the motive which has actuated them to make these exertions, they will look in vain to us for assistance—that the benevolence which has been heretofore exhibited, has vanished in a moment—that their expectations, however brilliant, must end in disappointment—that their hopes, however buoyant, must sink forever? Shall we not rather tell them that the Christian community are awaking from their lethargy, that the resources of the society are enlarging, and that, ere long, they will be adequate to the wants of those, who are to become the recipients? When we remember that the Western States are looking to our Colleges for Pastors—that many thousand Ministers are now wanted to supply the deficiency—that this deficiency is increasing to an alarming extent, and with much greater rapidity than the population of our country, we cannot but indulge the belief, that every energy will be called into action, and that our exertions will be increased until the "knowledge of the Lord shall fill the earth as the waters fill the sea."

By order of the Committee,
MARY DWIGHT, *President*.

New-Haven, June 18, 1819.

From the Christian Spectator.

OBITUARY.

REV. JAMES WAKEFIELD TUCKER.

DIED, at Springfield, New-Jersey, Feb. 11th, in the 32d year of his age, the Rev. JAMES WAKEFIELD TUCKER. Mr. Tucker was a native of Danbury in this state, where his aged, respectable and pious parents, (with whom we sympathize,) are still living. He was graduated at Yale College, in 1807; settled in the ministry at Rowley, Mass. in 1812; from which place he removed in 1817; and in

August of the following year was installed pastor of the Presbyterian Church in Springfield.

Long and intimate has been our acquaintance with the deceased; we shall ever recollect it with pleasure, we hope with advantage.

Mr. Tucker possessed an affectionate and social disposition. This he exhibited in early life. "It grew with his growth and strengthened with his strength." On it, the companions of his childhood and youth, as well as the associates of his maturer years, now reflect with emotions of joy and sorrow. He was strongly attached to his friends, and enjoyed, with a high relish, their society.

His mind was clear and discriminating—well furnished, for a person of his age, and particularly, with the most useful kind of knowledge. He had a correct taste, and a well regulated imagination—was deliberate in thought, and judicious in his results.

The discourses of Mr. T. indicated a mind deeply imbued with the spirit of the Scriptures, and contained clear, correct, forcible and practical exhibitions of the doctrines and duties of Christianity. His manner, in the pulpit, was deliberate, dignified and impressive; but his sermons, both in their matter and manner, were addressed chiefly to the heart and conscience. There was in his preaching an explicitness and directness, not usual among the generality of his contemporaries. There are not a few, we trust, particularly at Rowley, who will appear at the last day 'the seat of his ministry.'

His devotional performances, generally fervent and appropriate—were at times peculiarly pertinent and impressive. He seemed uniformly to pray under a deep sense of the wants of those for whom he supplicated, and ever appeared with that spirit of devotion which marks the man of secret prayer.

It was during his college life, that he became, as was believed, a subject of saving grace. The evidence of piety, exhibited by him, since that time, is derived, not so much from the duties he performed, as from the spirit with which he apparently performed them. He not only did all that a pious and faithful minister of the Gospel should do,—but he did the whole in a manner corresponding to such a character.

Mr. T. was scrupulously attentive to every thing, in which duty was concerned, and usefulness might be affected. We believe there are few persons, even among Christians, so desirous and so determined, at all sacrifices and all hazards, to follow the dictates of an enlightened and well directed conscience—We could give instances in illustration of the truth of this remark. His great and uniform object appeared to be to honour his Divine Redeemer. His devotedness to Christ, and to the good of souls, seemed to increase as he approached the termination of his useful career.

Mr. Tucker was agreeably settled, and had to human view, the prospect of protracted life, and usefulness. For the last four or five

weeks of his life, he was particularly encouraged with the prospect of a revival of religion among his people. The care of souls seemed to lie with great weight upon his mind. He found much to do, and laboured with his might; as though conscious the season of action was soon to terminate. The Saturday preceding his death, was publicly observed as a day of *fasting and prayer*. He preached, from Joel ii. 1st—"Blow ye the trumpet in Zion, sound an alarm in my holy mountain."

On the next day, in addition to the usual labours of the Sabbath, he admitted two persons into the Church—the first visible fruits of his ministry in the place; administered the sacrament of the supper; and at an evening lecture, spoke with animation to a crowded and solemn audience. At the close of the whole, he remarked, in the family, that he never 'felt such agony for souls, as during the exercises of that evening.' Monday he spent in interesting parochial visits; and in the evening, began to prepare two funeral sermons—but was compelled by pain to retire, and at midnight sent for a physician. The varying appearances of his disease, alternately excited the hopes and fears of his family, as to his recovery, until 10 o'clock on Wednesday evening. At this time it was announced to him, that his physician was of opinion that he would live but a few hours. He then expressed a desire to see his children. He addressed them in an affectionate and solemn manner, and bade them farewell without the least agitation; commending them and his dear companion, to God. The numerous friends in the room, he took by the hand, and gave to each his dying exhortation. He observed, "that his evidence of an interest in Christ, was not so clear as he could wish; he felt himself to be a poor, vile worm of the dust; but he could trust himself in the hands of God the Saviour." His prospects brightened, however, at every step, as he advanced toward the grave. He raised his hands and exclaimed—"precious Saviour—precious Saviour!"—"Come Lord Jesus;—yea, come quickly. Why is thy chariot so long in coming—why tarry the wheels of thy chariot?" Being asked, if it was not hard to die! he replied, "yes; but I shall overcome, and sit down with Jesus on his throne, even as he overcame, and sat down with his Father on his throne." Raised up in bed, as he had desired, he said, "it is dark;" a friend observed, "he would soon be where there was no darkness to interrupt his views." He replied, "not spiritual darkness, but temporal—I am almost blind—but all is light within." Looking earnestly at his wife—he called her to him; raised over her head his trembling hand, dripping with the cold sweat of death; and, with a voice and a look which we will not attempt to describe, pronounced the apostolic benediction,—grace, mercy, and peace, from God our father, and Jesus Christ our Lord, be with you. Amen."

His whole concern now seemed to be for his people. He appeared, indeed, to wrestle with God in his dying moments, for the souls

of his flock. The pillow being removed for him to lie down, he exclaimed,—“at the foot of the cross; let me get there, for there is rest, and no where else;” and in a solemn manner, exhorted all present to flee to Jesus. His reason was unimpaired, and his faith unwavering to the last; and at half past five on Thursday morning he fell asleep in Jesus.

His death was such as he might well have chosen. Those who heard him speak at the meeting, on Sabbath evening, said, that had he *known* it would have been his last address, he could have said nothing more appropriate. He laboured as long as he lived; and when he rested from his labours, rested from sorrow, and suffering, and sin.

His funeral was attended, on Saturday, by a large concourse of people, and a sermon adapted to the occasion, preached by the Rev. Dr. Richards of Newark, from 2d Corinth. v. 1st.—“For we know that, if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens.”

Thus lived and died this esteemed and devoted servant of the most high God. We shall see his face, shall hear his voice, shall listen to his preaching, shall unite with him in prayer, no more. “The path of the just is as the shining light, that shineth more and more unto the perfect day.”

In the language of Mr. Southey, the biographer of Lord Nelson, “the most *triumphant* death is that of the martyr—the most *awful*, that of the martyred patriot—the most *splendid*, that of the hero in the hour of victory;” but was the close of the earthly career of this ambassador of Christ, surpassed in splendor, majesty or triumph? Had the chariot and horses of fire in which Elijah ascended, been vouchsafed for his *translation*, he could scarcely have departed in a brighter cloud of glory.

ANECDOTES.

A shrewd Divine, of former days, being asked what he thought of its being the duty of Christians to confine themselves to certain forms of prayer, replied, “That must be a *long form* that is without *repetition* and *without ceasing*.” The same Divine on another occasion being interrogated as to his opinion of the doctrine of universal salvation, made answer, “If one man is to be forever damned, then all are not to be finally saved; and if Judas is ever to be restored to the favour of God, I wonder at our Saviour’s saying, that *it were better for him had he never been born!*” L

A Teacher in a Sabbath School, on taking his seat in the class some time after the school had begun, observed one of his scholars entering the class, to whom he thus addressed himself;—“I am very much displeased with your late attendance.” The child meekly replied, “Sir, I came into the school when you did!” This answer was keenly felt by the teacher.